

A black and white illustration of a woman in a high-collared dress holding a young child. The woman is looking down at the child with a concerned expression. The child is looking towards the viewer. The background is simple, suggesting an indoor setting.

A large, stylized graphic for Cuticura Soap. The word "Cuticura" is in a large, bold, serif font, with a small figure of a person standing inside the letter 'C'. Below it, the word "SOAP" is in a similar bold, serif font. To the left of "SOAP" is a small illustration of a soap bar with a decorative stand. To the right of "SOAP" is a small circular logo featuring a star or flower design.

Complete External and Internal Treatment for Every Humor,
 consisting of CUTICURA SOAP (25c), to cleanse the skin of crusts and
 scabs, and soften the thickened scales, CUTICURA OINTMENT (50c),
 to soothe and delay healing, to penetrate and soothe the inflamed
 skin, and CUTICURA SOLVENT (50c), to cool and cleanse the blood.
 A *Remedy* which reaches its object in curing the most torturing, defaming,
 and humiliating skin, scalp, and blood humors, with loss of hair, when
 all else fails. Sold throughout the world.

proved its popularity. The tourist agents and conductors who accompany these excursions through the Rock Island employes and have traveled over the route many times and accustomed to taking care of tourist traveling alone, and good guides to all scenic points of interest in Colorado and Utah. These are through most interesting places like Colorado Springs, Royal Gorge, Tumacacoe Pass, Canon of the Grande, Bigwood Springs, Castle Rock and Salt Lake City.

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Sedgwick Block, Wichita

Flagstaff, Ariz., Jan. 11.—There are several ruins of Jesuit missions in the southwest territories of Arizona and New Mexico about which hangs a peculiarly romantic atmosphere. The bravery of the little bands of young priests, who, educated in the great universities of Spain, left for their homes and all to cast forever their lots among savage Indians in the scarcely known new world, appeals to every eye who has a knowledge of affairs in the southwest 300 and 200 years ago. This history of every Jesuit mission in this region has the charms of a novel, and is full of romance and thrilling adventures. Nearly every ruined mission has its own particular myths concerning golden treasure buried beneath its walls when warring tribes made onslaught and the priests and acolytes fled in horror before the destroyers. The ruins of Stone and Adobe ones are all alike. The first is at Chichilum, Mexico, to Tuxte in New Mexico. The ruins consist of crumbling walls of adobe and stone, ponderous wooden timbers lying beneath drifted sand and the dust of years, amid barren wastes reminding of the arid peaks of travel.

There is no dispute about the Quivira in the valley of the Rio Grande, three days' hard travel to the north among the Sandia mountains from Albuquerque, is the most interesting and remarkable in the southwest. Many ruins of ancient pueblo and Spanish missions are available to the eye, but none so old, but no other less wild, and none none are there so many extravagant tales of hidden riches and barbaric legends. When Francisco Vazquez de Coronado marched to the conquest of the seven cities of Cibola in 1540, he was told of the fabulous riches of Cibola. He and his precious stores that had been gathered by the natives through generations at the Gran Quivira. Coronado never reached the spot, for he soon discovered that he had been deceived by the Indians at Pecos, N. M., who had only sought to lure him to a wild trap. Coronado died on a wild mesa, about 700 miles away from their own pueblo.

The Gran Quivira was occupied by those days by a tribe of wandering Indians—the old Temoques—who called the spot "Gran Quivira," and visited the spot in 1540, and found the ruins of richly prehistoric temples that still remain on the arid, sunbaked mountainside. The mission was established there about 1600, and its ruined walls yet stand six and seven feet high above the drifted sand. The ruins of the mission itself have been fully 5000 people who lived in this ancient town among the desolate, rugged mountains of New Mexico. That they were well civilized is shown by the character of the great ruins, acres and acres in area that project above the soil.

The myth that vast treasures lie buried beneath the stones and adobe still obtains, just as it was told to Cortez 300 years ago for the stone walls of the great ruins of the temple and the adobe walls of the mission have been the starting point for the search for hidden treasure, and men and shovels searching for abnormal treasure. Only last summer several miners spent a fortnight in working about the ruins of the Gran Quivira to test the sincerity of the ancient rumors. They were disappointed, however, in Sonora have been found, which has come down through many generations, to the effect that, once a year the spirit of Montezuma comes down from out the Santa mountains and walks about the ruins of the Gran Quivira, lamenting the fate of his people. The Indians therefore believe that deep down in secret caverns beneath the foundation walls are gleaming hoards of golden jewels stored there by the pious natives with the hope of some day using it in the building of the most magnificent religious edifice on all the

The fast disappearing ruins of the great Jesuit mission at Pecos is enveloped in sanguinary romance. Fray Agnello Sutil and two young priests fresh from the university at Toledo came on the very old mission at Pecos in 1598 on their way to the provinces in ministering to the spiritual wants of the Indians. They boldly strided down among some 2,500 Indians, over 200 miles from the nearest white man. In twenty years the Spanish missionaries had brought the Christianized Indians to believe in Jesus for which the largest reward in that time was forty dollars New Mexico money. The Pueblo Indians have a tradition that the Pecos church was nine years in course of construction and that the great massive timbers for its roof were carried on the naked backs of the Indians from the mountains beyond desert and arid, and, after a thirty miles trek to the red sand-strewn slopes of the mesa, the timbers were slid down the steep and jagged slopes of the ridge upon squared timbers further away, and were lowered by the means of the building strung on human backs.

A black and white illustration of a dress. The dress features a high neckline with a large, decorative bow at the waist. The skirt is full and has a plaid or checkered pattern. The sleeves are long and appear to have cuffs. The overall style is reminiscent of late 19th or early 20th-century fashion.

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[illegible]

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